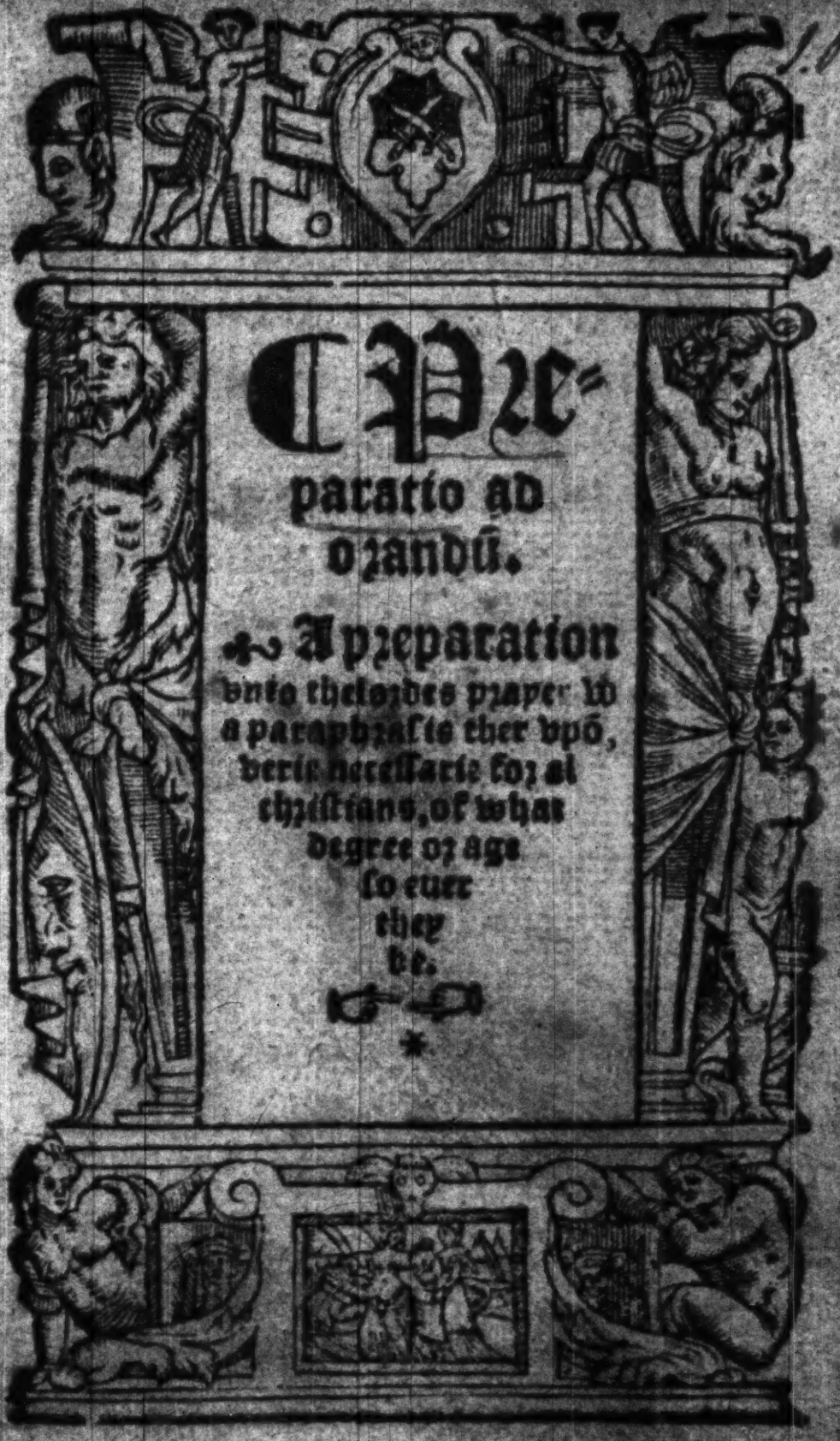


¶ Pre-paratio ad ozandū.

¶ A preparation vnto the lordes prayer wt a paraphrastis ther vpō, verie necessarie for al christians, of what degree or age so euer they be.



THe commaundemẽt of almightie God, oure heauenly father, geuẽ vnto vs by his deare-ly beloued sonne Jesus Christ: is that we pray wythout stop or letting, and that principally, when we are in tribulations. For frequent prayer, firste is a testimonie, ẏ we depend vpon the healpe of God oure father.

Secondarely, it declareth vs to be thãkfull sonnes to our heauenly father, which knoweth the benifites of the almightie, for in askynge of one benifite, or of deliuerãnce frõ any tribulations: we refarre thankes vnto his excellente maiestie, for his liberall and benificial giftes, whiche we haue receyued in tymes paste.

So lykewyse, as nothynge is more acceptable, in the presence

of God, our heauēly father, then is a ſimple prayer, ryghtly direct frō a troubled and contrite hert. Alſo nothynge is more odious & abhominable before his face, thē is a feyned and an hypocriticall orison. Therefore diligently are to be eſchewed, thoſe thynges, whiche maye make oure prayers deteſtable in the preſēce of ſo merciful a father.

As to the firſte is to be eſchewed, that we aſke nothynge wyth our outward voice. That is with tonge, mouth, and lippes, which our hert doeth not vnderſtande, Earneſtly deſiring the ſame. For ſuche, are all the whole numbre of them, of whom ſurely cōplayneth the Prophete. And alſo Jeſus Chriſte, ſaiynge. This people worſhippe me, with their lippes, but their herte is farre from me.

me. Wherefore euident it is, that wrõgoufly we haue bene taught, where in tyme paſt, we haue bene cauſed for to praye in a ſtraunge tonge, whiche we dyd not vnderſtand. Makinge vs beleue, that the multiplying ouer of beades, and ſuch other ſuperſtitioufe worꝛkes, was an acceptable ſeruice vnto God.

Secondarely, it is to be eſchewed, that we aſke nothynge of God our heauenly father, which becõmeth not his godly maieſtie: to geue vnto vs, & whiche is not profitable to vs, for to receyue. Herefore of God ſhoulde we not deſire in our prayers worldlie riches, oꝛ dignitie. For ſuche vaine thinges cõmunelie are vnprofitable vnto vs (that is the principall parte of vs, whiche is oure ſoule) Becauſe the vayne plea-

sures of thys woꝛld dꝛaweth mẽ, from the perfect loue, and fayth-full obedience of God, and com-maundemẽtes of his lawe. Fur-thermoꝛe we ſhoulde not deſire vengeaunce vpon our enemies, foꝛ it becõmeth not the maieſtie of God to graunte vnto vs. Foꝛ if that we ſhould deſire the ſame, it is cõtrary to the cõmaũdement of Jeſus Chꝛiſt (ſaiyng) do good to them al which hate you. Pꝛay foꝛ thẽ that perſecute you, that ye maye be the ſonnes of your cele-ſtiall father, whiche cauſeth the ſunne to ryſe and ſhyne vpon the iuſt and vniuſt.

The thirde thinge to be obſer-ued in pꝛaiers is, that we be ſure foꝛ to obtayne, that thynge, that we aſke of God. Foꝛ he which aſ-keth anything of god (doubting whether he ſhal obtayne the ſame

pe-

petition or not) is most lyke (sayeth the Apostle sainct James) to the wauerynge waues of the sea, which are caried, and tossed away wyth euery wynde. And because of his doubting nothynge shal he obtayne frō God. For God in no wise can be worshipped wyth a waueringe conscience. But here obiecteth the deadly wounde and infirme conscience of mankynde. Euerie momente man transgresseth, the law of his God. As witnesseth the scripture. God heareth no sinners. Howe then shall we be sure, for to obteyne our askynge of God. Here it is to be considered, that thing whiche is the fourth obseruation to be had in prayer. Whiche is, wherefore almightie God geueth & graunteth vnto vs oure peticions. As to the firste we muste alwayes tō

Not for our merites are we hearde in our prayers.

sidze, that not for our righteoul-nes, merites, worckes, or dignitie, is God stirred to graunte to vs any petition. For oure righteousnes is nothing before God. For the merites of oure worckes are cõpared to stinkyng and vile filthines in the presence of God. And therfore of necessitie, there muste be some other way stirring God to here vs, and receiue oure dayly prayers.

As to the firste, the special cõmaundement of God oure father is for to praye, and also his promise for to heare vs: is the cause that he graunteth to here our petitions. For heauen & earth shall perishe, and turne to nought, or any of his promises be false or vayne. But the principall cause wherefore God the father, doeth here & receiue oure prayers, and graun-

graũteth our petitions: is Jesus Christ, whiche not onely, once for al hath pacified God the fathers wrath for our sinnes, paying the full price for our raunsome wyth his owne precious immaculate bloude: but also nowe presentlie he sitteth at the righte hande of his father, equal with him in glorie, power, and maiestie. Our aduocate and onelie intercessour in al our actions, for so doeth John the Apostle, and faithfull witnes of Jesus Christe testifie. Yf ante man sinne, we haue an aduocate with the father, euẽ Jesus Christ and he is oure propitiation (that is) the obteiner of mercie for oure sinnes. Also he is oure greate bishoppe, whiche hath learned to haue compassion vpon oure infirmities. And our onelie mediatour. He it is, euen Jesus Christ,

whiche

whych receiueth our prayers and petitiõs, perteining to our saluation, or vtilitie, and offeringe the vnto God his father, obteininge by his aduocation, to vs our desires and askinges. For so testifieth Christ, saying. What so euer ye aske my father in my name, to you it shalbe geuē. And so all our prayers shoulde we directe vnto God the father, beleuinge surelie for to opteyne by Jesus Christe only. And because that of our nature, we are not onely foolishe, not knowinge what to aske, but also corrupt, vitiate & wicked. Finally desiring those thinges, which are repugnāt to gods lawe, yea also those thinges, whiche are pestiferous, vnto our selues to receyue. And therfore let vs earnestlie desire, & hūbly beseche our heauēlie father, ỹ he wil, for Jesus christes

sake

sake, his only sonne our sauiour, sēd the inspiratiō of the holy gost for to instruct vs aright what we shal aske of God, our heauēly father in our praiers. And so should our praiers be direct, vnto ỹ holy trinitie. iii. persōs in one god, vnto ỹ father frō whēce al good giftes descēd, & come vnto vs. Unto the sōne, as to ỹ only cause wherfore oure prayers are receiued, by god the father. And vnto the holy gost, as vnto a faithfulteacher what we shal aske in our praiers.

To the father.

To the sonne.

To the holy goste.

¶ These thynges beinge rightly obserued, we may boldly go to the presēce of god our father, & vnto him, as this most laureate praier doth teach vs, & to beleeued of his dearly beloued sōne, Jesus christ, whose most delectable wordes follow, w a paraphasis there vpon.

¶ Our father which art in heauen, halowed be thy name.

The first petition.



Eternal omnisapi-
ent God. Thou art
my father full of all
consolation, & euer-
lasting mercy, which
endurest for euer. And I am thy
sonne, vpon whō, it hath pleased
thy godlie maiestie, to shewe thy
great and infinite mercie. O hea-
uenlie father, the sonne of thy
greate mercie I am, not by na-
ture: for by nature I am the sōne
of wrath and yre, as the scripture
sayth. But by adoptiō I am thy
sonne: For when al men were ad-
iudged to eternall damnation, by
the offence of Adam: thy God-
lie wysedome prouided: the re-
demption of man, to be in the in-
nocent death of thyne only sonne
Iesus Christe. And shortlie after
the fall of Adam: thou eternal fa-
ther, madest a promise: saying to

the

the subtile serpente in these wor-
des. I shall put enmitie betwixte
the and the woman: betwixte thy
seede and hir sede: and thou shalt
treade vpon his heele. By the
whiche promise Adam and Eua
did vnderstande perfectlie, that
thy godlie wisedome, had prou-
ded that thy welbeloued sonne,
shoulde be clothed, some tyme in
the nature of man. And therein
suffre a shamful death: for the re-
demption of mankynde. Whiche
promise, thy godlie faythfulnesse
kept surelie fulfillynge the same,
in the tyme predefinite by thyne
omnipotent power. For in the la-
ter daies thou dyddest send thyne
owne beloued and onelie sonne:
into thys earth. Whiche by the
mightiful operation of the holie
goste, toke the nature of mākinde
of a pure virgin called Marie, a

sente

seuce thy sõne is made mã, of ne-
cessitie he in ẏ arte is our brother,
by reasõ wherof we are thy sõnes
by adoption. We I saye, depende
vpon thy promises made & decla-
red vnto vs by Jesus Christe: are
the sõnes of thine infinite mercy.
For so it hath pleased thy Godlie
maiestie to drawe vs to Jesus
Christ, shewing vs all ẏ vtilities
& profites, which by hym we may
obteine. And accordíng to the gift
and drawinge of thy onely sonne
(O heauẽly father) haste receiued
vs. Surely persuadinge vs, ẏ by
him onely: al those giftes we shal
receiue, which giftes, are fredome
& libertie frõ sinne, not ẏ we synne
not, but sinne is not imputed vn-
to vs, but eternal life. Where be-
fore did reigne vpon vs eternall
death. Now to be a citizen of eter
nall glory: where before we were
ad-

adiudged to euerlasting dãnatiõ
Finally, O heauẽly father, to be the sõnes of thy mercy & fauour, wher before we knowledged Iesus christ, we were the sõnes of thẽ wroth & ire. All these innumerable giftes: we graũt to haue receiued of thi inestimable goodnes, & mercy geuen vnto vs: by Iesus Christ onely. In so much as he is oure brother. By reason whereof we doubte not to cal the father. Yea & father in heãuen. That is creatour, ruler, ayder, & conseruator of ỹ heauẽs, & all ỹ is cõteined therin. But so art not ỹ father in heauẽ, ỹ thy godly magnificẽs, & excellẽt power is not exercised in earth. No father, by thy word only, was created the earth. By thy almightie word this day, & euerie daye, & all creatures in the whole erth haue life in ỹ, mouig & being. But father in heauẽ I cal ỹ, that

thou by worckynge of thy holie goste: in my breast, may stirre vp my myn̄de, from terrestriall thinges, to those thinges whiche are celestiall.

¶ And first. Father I desyre the, that thy godlie and reuerēt name moughte be sanctified.

Paraphrasis. That is, that the fame & glorie of thy blessed name moughte be exalted in euery place. That al men mighte knowe, that in thine hande onely standeth, the regiment of this vniuersall creation. And that no creature in heauen, nor earth, hath any power therein. Yea, not so muche as to make a blacke hiere white. Al be it the folishnes of mē mysknowing thy godlie puissaūce, attributeth and geueth vnto diuerse creatures, power ouer diuers thinges. Vnto some, thei geue power ouer the sea:

sea: to stirre or moue there vpon tempestes, or trāquilitie, at their pleasure. Vnto other they geue power ouer sickness. But al suche do prophane thy holy name, makyng it cōmune wyth others. Otherwyse (O heauenly father) I desire thy Godly name to be sanctified, whiche is, that man knowe the onely to be wyse, iuste, good, & mercifull, geuing vnto thē, which depende on thy wysedome, righteousnes, holines, & mercie. And al goodnes, and that of thy owne natiue goodnes, & ineffable loue, which thou shewest and euer didest shewe to mankinde: by thy onely beloued sōne Iesus Christ, oure sauioure and presente aduocate. These gyftes thou geuest not father, for intercession of sanctes, al be it so hath persuaded (to a greate multitude) dis ceiuable

teachers, falle prophetes, mēbres of the Antichrist, whiche haue led many frō the right way, causinge them to leaue & forsake the, O father, thou which art the foūtaine of lyuely water, & to digge vnto them stinkinge puddels, & filthie cesternes, hauing no water in thē selues, nor yet whiche can cōteine the same. O mercifull father, if it please thy Godly maiestie, to pull vp by the rotes, al suche pestilent, and erroniouse doctrine, and to sāctifie thy glorious name, in the hertes of euery nation. But, o father, because this cā neuer bewithout the true & sincere preachynge of the lyuely fountaine, & faythfull euangelicall doctrine, shewinge vnto the worlde, by Jesus Christe, we earnestlie, and hertelie praye thy Godly maiestie.

The .ii. petition.

Thy kyngdome come.

Para-

☞ Paraphrasis. That is, that thou onely mightest reigne in vs. Instructynge, guidynge, and rulyng vs, by thy potente and godlie spirite. And that we as humble & obedient subiectes, moughte obeye thy Godlie admonitions, chargeſ, and lawes, in all the actions in oure lyfe. But, O holie father (as sayed is) thys cannot be, but by the preachynge of Christes fayethfull Testamente, the trewe Euangelicall doctrine of the Gospell. For thereby reignest thou in the cõscience of man, as Lorde and Kynge. As testifieth the Apostle Paule, he hath regenerate vs by the worde of lyfe, & hath made vs one kingdõ to himselfe. Therefore father suffre not the true gospel of Jesus christ thy onely begotten sonne, to be suppressed, by the tirãnie and sleights

of Sathan, and by his membres the wicked Cains generation of the worlde. O father in dispite of them, cause it to be plainely preached, to the vtteraunce and discouerynge of the false vsurped preeminence, of the pestilente kyngdome of the Antichriste (of the bischoppe of Rome I meane) which of long tyme hath auaunted himselfe, in the church of God, as vicare of Jesus Christe. Lette not thine enemies preuaile, O mercifull father, but declare thy selfe, in all thy godly operations, as thy dearely beloued sonne, declared manifestlie, seinge the people of Israel going astraye, as shepe wandering to and fro, wythout a pastour, for the whiche he lamented, that no true preachers were founde in Israel. Sending furth his Apostles & disciples, geuynge them

them charge to preache openly in euerie citie, for the kingdome of heaue̅ approcheth nigh. Do lykewyse nowe (O merciful father) in these perilous tymes, and daungerous latter dayes, suffre darknes no longer to preuaile, but illuminate the hertes of mē, by the true preachinge of Christes Gospell. Loke not (O mercifull father) vpon the wickednes of oure mischeuous lyfe, we graunte vs vnworthy of so excellente a gyfte. O heauēly father, loke vpon the glory of thy blessed name, & vpon the reuerence of thy godly word.

The Gospel of Iesus Christe, is the worde, whiche sheweth thy goodnes, loue, and mercy toward man. The worde wythout whose knowledge, no man commeth to perfection, of yeres, I meane, can obtaine saluation. And yet, O fa-

ther, this same word is traduced & moste haynouslie blasphemed, as it were Heresie, and diabolicall doctrine. And the true professoures therof, are called Heretickes, seditiouse Preachers, Schismatickes, vagaboundes, renagates. Agaynste whom no sufficient imprisonmente, and tormentes can be excogitate. Reuenge, O father, thy worde, from this sclaunderous ignominie, for thine owne names sake. O father, those whiche are ỹ true professours therof, desyre not to be free frome persecution: and frome the crosse of Jesus Christe. None of these forsaydes doe we forsake, but alwayes are readie to suffre, when thy Godlie pleasure is. But we beseche thy Godlie maiestie that Christes faythful, Gospell, maye haue free libertie to be sincerely

preached

preached, throwout euerie Re-
gion, in all tonges and nations,
and that it be not stopped nowlef,
by the sleightes and tirannie of
Sathan and his mẽbres. O mer-
cifull father, we desyre also, thy
eternall kyngdome to come to
vs. That is, we desyre the dayes
of doloure, calamitie, payne and
wo, to be shortened: not because
that hereunto we suffre distresse
and tormentynge, but because
that euerie daye, yea, euerie houre
and Momente we do offende thy
Godlie maiestie. Therefore de-
syre we to be resolued, frome thys
mortall bodie, and to reigne with
Christ. Where sinne shal no more
preuaile against vs. And this, fa-
ther we hertelie desyre, by Jesus
Christe oure sauiour and present
aduocate, to whose name be eter-
nall glorie, for euer. Amen.

☞But, O heauenly father, oure wyl is not only foliſh, not knowing, what we ſhal aſke: but alſo it is corrupt, and frowarde. Finally aſking thoſe thynges whiche are noyſome, and vnprofitable to vs to receiue. Therfore, O heauenly father, we earneſtlie deſyre that thy wyll be done in earth as it is in heauen.

The third petition.

☞O merciful father, like as thy celeſtiall creatures in heauē, obey and fulfyll thy Godly wyll in all thinges wout any rebellion: euē ſo cauſe thy earthlie creatures, which are the workmanſhippe of thy handes, to obeye the wyll of thy godly maieſtie.

☞Howbeit we frō vs, O father, the wicked wyll, whiche we haue contracted of Adam, by the which we rebell euer agaynſt thy godlie charges & cūmaundemētes. And re=

renewe in vs a newe wyll, by the mightie operation of thy holy spi rite, to whō nothing is impossible because he is almightie, equall wyth the, O father, and with thy beloued sōne Jesus Christ in po= wer, glorie and maiestie. Whiche onely may make pure, and cleane that thynge, whiche is conceiued, in vncleane seede.

LO father let not the peruers & malignante wyll of Sathan, & of the wicked tirauntes, of the earth be fulfilled, for then should ỹ true & sincere Gospel of Jesus Christe euer be suppressed, and al the pro= fessoures thereof, in a momente brought to extermination. O fa= ther thy wyl can not be but good, & merciful towardes vs. There= fore father, geue vs a wyll conso= nante, to thy ordinaunce, & godlie wyl, that we thankfully maye re=

ceiue

ceiue, what crosse it pleaseth thy Godlie maiestie, to laye vpon our backes. Geue vs that we may patiently susteine the same without grudgynge, or murmurynge against thy Godlie maiestie. But (O father) thys on no wyse cā we do, wythout we be fedde wyth thy gostlie fode, and therefore father we praye the wythal our herte.

The.iiii. petition.

¶ Geue vs thys daye oure daylye breade. Paraphrasis.

Father this is no corporal fode which we here desire, for in cōtrary thereof, we haue a precept, and cōmaundement geuē vnto vs: by Jesus Christ saieng. Be not solicite what ye shal eate, nor what ye shal drynke: nor wherewyth ye shall clothe you: for your heauenly father knoweth surely that all these thynges ye haue nede of. Behold he feedeth the foules of the ayre,

and

and clotheth the earth, wyth euery kynde of coloure. And muche dearer are ye in the syght of your heauēly father, then many foules. We hauynge this promes of our father, that he shal prouide for all necessary thynges for oure bodie, we shoulde not be solycite for the same. And rather should we refer contynuall thankes for hys liberalitie, then praye dayelie for optayning the same. For dailie prayer sheweth and declareth a solicitude, to be in the mind of the prayer. And so thys bread that we aske or desire is spiritual, the same liue ly breade, whyche descended from heauen, of whome, he that doth eate shall hongre nomore. And whyth thys breade, that is wyth Iesu Christ, or els with true faith in hys promesses.

O heauēly father earnestly pray we to be fed daily wyth thys spi= ritual fode, to the edification and nourishing of our inward man, & to the mortifiynge of the exterior mā. For what thing corporal fode is to the nourishinge of the body: that same thynge is true fayeth, whiche doeth ryse by true prea= chinge of Christes Gospell to the soule. Therefore father feede vs daily wt thy true word, ꝙ our sou= les perishe not vtterly. But, O merciful father, geue vs not one= ly, ꝙ hearyng of thy blessed word: but geue vnto vs also the true vn derstādyng therof. For likewise, as the onely sighte of meates, fe= deth not the bodie: so doeth not the only hearing of the word feed the soule. Remoue father frō vs al thinges, which may cause vs, to forsake so wholsome a spirituall

fode

fode. And grayeth the same, making it of so swete a delitious sauour & tast, that we receiuing our portiō, faythfully, & that w̄ an ardent zeale, and earnest desyre, we may perseuer in the same, not vomiting it againe. For, O mercifull father, thy Godly wisedome, knoweth the infirmitie of our nature that wythout this meate, & lyuely fode forsaied, be pleasaunte grathed, it wil forsake the famine. Or els after it be receiued, it wil eiect & vomit the same. The grathyng of thys meate, O heauenly father doeth stande in teaching of vs, wherefore it behoueth thy onely sōne Jesus Christ, our redemer, & sauiour to be both god & mā. And in plaine teaching & instructinge of vs. Wherefore he descended to this mortal masse of miserie, & receiued the nature of mākinde. For

it

if we were taught, that oure faul-
out were onely God: the infirmi-
tie of oure nature, shoulde refuse
saluation, offered by hym, and on
thys wyse should obiect. For God
of his nature is pure and cleane,
and can haue no companie wyth
sinne nor filthines. Our life is no
thynge but impuritie, filthy, wild
and stynkynge, rotted in synne.
Therfore, with God can we in no
wyse be accompanied. Much lesse
by hym shall we receiue saluati-
on. And on thys maner shoulde
we haue refused thys moste hol-
some & lyuely fode. And if he had
bene onelie man, in whome was
offered vnto vs saluation, then
therto shoulde oure conscience re-
claimed and resoned. All men are
sinners: bonde the sonnes of God-
des wrath, then howe shoulde he
which

whiche is a synner, take awaye the synnes of others, or make satisfaction for the same: Or howe shall he on whome the wrathe, and Ire of God reygneth, reconsiliat an other to Goddes fauoure, obteynynge to others, whiche he hath not hym selfe. But immortall thankes (if suche maye be geuen of mortall man) be vnto thy godlie wysedome, O mercyfull father, whych hast prouyded that oure raunsome paper, and onlye sauyoure, shoulde be bothe God and man. In the nature of manhead, to be oure brother, participant of all oure infirmities (synne except) and because he prouynge the weakenes of our nature, hath learned to haue compassion vpon vs. And after that he hadde longe sustayned, the

misseries of oute nature: he suffe-
red for satisfaction of our synnes:
the most vile, shamfull, and bitter
death, by the whiche we obteined
eternall lyfe. As testifieth the pro-
phete Esaie, saynge. Of the Me-
ssias promised to the world, he su-
ffred our infirmitie vpō his owne
body. And therafter he sayth. And
in his woūdes obteined we helth.
And so hath Jesus Christe in his
māhead: made ful satisfaction for
our synnes. By the omnipotēcie,
strength and power, of his diuine
Godheade, he hath risē frō death,
triumphing as a mightie chāpiō,
therupō. And he hath led death a-
way captiue, ꝙ we by death shalbe
no more hurt. He reigneth w̄ his
father, equall with him in power,
& glorie. W̄herby al power is gi-
uē to him in heauē & in earth. He
sitteth also our mediator, & aduo-
cate

cate, in all our actions vnto God the father. And so no man can refuse thys lyuely fode, that is saluatiõ by Jesus Christ alone. For so muche as he is man, he is oure brother, whiche wyll ꝑ we be safe. And in so muche as he is God: he is almightie, hauing in his owne hande all power to saue. And so doeth he wyl and maye saue: then who can or maye condempne vs: ❧ Secõdly. Father of thy owne mercie, & ineffable loue, teache vs truly: wherefore thy welbeloued sonne was mãde mã: and suffered death. Thy owne scripture testifieth, that thy only begottẽ sonne: suffred for sinners: & that for manifest and open synners. And not for them onely, in whõ appeared some rightuousnes and holines: as Abraham, Isaac & Jacob, because to saue such men: which appearyngly were ryghtuouse and

holie (Albeit no man of hym selfe be ryghtuouse) had appeared a worke of smal power. But to saue them whiche were drowned, and oppressed wyth synne: in that appeared the magnificent, and most excellent power, triumph and victorie, and inestimable glorie of Jesus Christe. And so father finally, feede vs dayly wyth thys liuely fode. That is with true and constant fayth: in the promises of Jesus Christe. Cause vs father, to seeke from hym and by him only, iustice, mercie, victorie of sinne, death and hel, and finally eternal lyfe. O heauenly father, thys can we neuer seeke, nor vnderstande of oure poysoned nature. And to illuminate vs, wyth thy holy gost that in the same we be surely persuaded. But because we dayly offende greuously against the preceptes of thy Godlie maiestie, we

prostrately fall downe before, thy fatherly mercie, and wyll humbly praye as we are commaunded by thy beloued sonne. The fift petition.

☞ Forgeue vs our trespasses, as we forgeue them that trespasse agaynste vs. Paraphrasis.

☞ O mercifull father oure greuous offences against the are innumerable, agin manifest transgression, whiche the worlde knoweth, & confesseth to be synne, but also we falle in secrete, & hid synnes, whiche the worlde spieth not to be sinne. Like as are not to honour, thy Godlie maiestie, whiche is omnipotent, Lorde of al, which is & shalbe, not sufficient, to feare the offence wrought contrary thy godli power, not eternally to loue the as our most merciful father, & practically, not surely to beleue thy Godly promises. These perseueth not the worlde to be synne, al be it

thet are more greuous in the pre-
sence of God, then is the exterenal
trāsgressiō of the cōmaūdemente.
For of thē doth procede & springe
al exterual euil, worke and sinne.
For which is he, ỹ sufficiētly doth
honour, feare, loue, and heare, ge-
uinge sure credite to the promises
of Gods maiestie: whiche wyl in-
iure any way his neighbour, whō
God so straitly hath commaūded
for to suppost in all necessities? Or
who wil licētiously, lyue, abusyng
his bodie any waye, whiche euer
hath the sharpe iudgemēt of God
(whiche no wates can be corrupt)
which hath made sore intermina-
tion, by the true Apostle of Jesus
Christe Paule: saiynge. Neither
shal adulterers, fornicatours, nor
vncleane persons, possesse the in-
heritaunce of the kingdō of God.
O merciful father by ỹ outwarde
trāsgressiō of thy cōmaūdemētes,
we

we graunt & lowly confesse vs to haue trãsgressed and offẽded thy most magnificent maiestie: in all these secret sinnes. For albeit, thi holy goste sheweth vnto vs, ỹ we should only honour thè: yet so rebelling is our wicked flesshe, ỹ frequently thy excellẽt preceptes we dishonour. The spirite crieth that thou art to be feared & dread. The flesshe is prone: & alwaies alureth vs, to cõtẽption of thy law & preceptes. The spirite moueth vs, ỹ the aboue al thinges we should loue. The flesshe persuadeth vs to loue the false, & the worldly transitorie thinges therof, to put oure trust therin. The spirit exhorteth vs constãtly to beleue thy promises, o Lorde, & no wise to doubt in what so euer thou promisest. And thou promise support, ayde or cõforte to al them that are in tribulation (whiche depende vpon thy)

the same thynge wylte thou also finiche. The flesche drawety vs to disperation, shewinge vs that the wycked do prosper in all felicitie, and the ryghtuouse are persecuted and punished in all ages, no man haupnge compassion vpon these afflictions, tormentes, and payne. And thys continuall battayle is betwixte the flesche and the spirite. Into the whiche wee oftentymes slyde, the flesche preuailinge againste the spirite. And so dayly we offende thy Godlie maiestie: whereof after humble confession of oure synnes and iniquities, we aske the (O heauenlie father) mercie and grace, by the precioufe immaculate bloude of Jesus Christe, whiche is the full raunsome, price, remission, and satisfaction for oure trespasses. Wherefore wee doubte not, sence thy loue was greate, vnto

the

the worlde, when all men were enemies vnto thy maiestie, howe canste thou, or mayste thou extracte thy loue frome vs depending vpon Jesus Christe, whom thou haste bought wyth so deare a price: that is wyth the immaculate bloude of thy onelie begotten sonne oure sauioure: whiche nowe sitteth at thy righte hande, aduocate for vs and oure synnes, that they being remitted, and not imputed vnto vs, that we maye euer continewe in thy fauour and loue. So that we dare boldlie say with S. Paule, we are sure, ỹ nether death, nor lyfe, nether angel, nor principate, neither thynges present, nor thinges gone, neither altitude nor profūditie, nor shortly any creature, shall seperate vs frō ỹ loue of god, whiche is in Jesus Christe. That is none of these shal cause vs to feare, but god ỹ

ther loueth vs in Jesus Chriſte. And ſo we doubt not remiſſion of our ſinnes in the precious bloude of Jesus Chriſte. And the cauſe wherefore we do ſo earneſtly aſke & praye for the ſame, is to cauſe, & graũt our ſelues openly to be ſinners, vnable of oure ſelues to ſatiſfie for our ſinnes. In the which confeſſion we graunt that full remiſſion thereof receiue we frely, from God oure father, by the innocent bloud of Jesus Chriſt our ſauiour & preſẽt aduocate. Theſe wordes. As we forgeue thẽ which offende vs: is no cauſe, wherefore God remitteth our ſinnes. For no cauſe can therebe thereof, excepte Chriſtes preciouſe bloude onely. For thei are added, ỹ we oure ſelues may haue knoledge, whẽ our ſinnes are forgeuẽ. For God our father of his infinite wiſedome, knowynge the Infirmitie of oure

conſci

The paraphrasis vpon
conscience, hath shewed a sure te-
stificatiõ, whẽ our sinnes are for-
geuen. Which is whẽ we fynde in
our breastes & hertes mercie vnto
them, whiche haue offended vnto
vs: then wythout al doubte, oure
synnes are forgeuen vs. But be-
cause of oure owne nature we can
neuer be merciful to them whiche
haue done vs harme. We wyll
turne to oure omnipotente father
& aske counsaile of his holy goste
whiche onely maye geue vnto vs
a merciful hert. Almighrie father
which hast not only shewed to vs
by exemple of al thy chosen, ẏ vpõ
our enemies shoulde we be cõpa-
tient, but also to do the same, hast
geuen a straite cõmaũdement, by
thy dearely beloued sonne Jesus
Christe: saiyng. Do good to them
whiche hate you, & praye for them
which persecute you, which thing
he hath practised himselfe, for he
hath

hãgyng vpon the crosse in wofull paynes intollerable, forgotte not his owne cõmaũdement, but vnto his father prayed for his enemies: yea, euẽ for thẽ, whiche tormented him, saying. O father, forgeue thẽ for thei knowe not what they do. But, O merciful father, we of our poysoned nature, euer thirst for a vẽgeaunce on them, whiche haue done harme to vs, and can in no wyse forgeue them, by oure owne strengthes, the offences done to vs. Therefore, O father, strengthen vs by the spirite of Jesus Christ. And geue vnto vs a newe hert, hauyng mercie not only vpõ our brother, but also vpõ our mortal enemie, whiche thirsteth dayly for our bloud. O merciful father, the most part of thẽ which do hate vs, is for the profession of Jesus Christes faithful testamẽt, whose blindnes (if it so please thy Godly

wyse-

wisdō) we hertely beseech, ȳ woldest remoue, geuing vnto thē the true knowledge of Jesus Christ. That him alone, they moughte confesse both lorde, sauiour, & taūsō payer of their iniquities, seking only at hym ryghtuousnes, mercie & lyfe eternall. O heauenly father, howe ioyful were ȳ daies, if euery tonge dyd laud, worship, magnifi, praise & extol thy almighttie name, thorowe Jesus Christ, our only lorde and sauiour. But sēce wickednes shalcōtinue & aboūd vnto thende: we wil alwaies submit our selues to thi godly prouidēce, & wil pray, thi wilbe fulfilled in earth as it is in heauen. O merciful father, our enemies are strong & subtil, which dayly, yea euery houre & moment awaite wyth many sundry assaultes, to drawe vs frome the obedience of thy commaundementes. Therfore we hunibly beseche the,

leade

The.vi. Paraphra-sis.

lead vs not into tẽptation. That is suffre vs not to be led into tẽptation. Our enimies, o father, are Sathan, the worlde & oure owne flesh. Agaīst whose craftie assaultes, we maye no more resiste, nor may the duste of the earth before the face of the winde. But none of al this, o father, howe strong soeuer thei be, may do vs any harme but by thy permission. Therefore we beseche thy fatherly mercie, to geue vnto vs, thy potẽt spirite, by whose strenght we maye alwayes gainstande, & ouercome the furious fyry dartes of Sathã, ỹ false intisemẽtes of the worlde, & the cõcupiscẽce of oure flesh. And if it shal please thy godly prouidence, that some time, we be tẽpt by any kinde of tribulatiõ, to trie & make our faith & cõstãcie better knowẽ. Yea & more purified, frõ al earthly affections: wee also alwaies do

praye

pray ỹ by the inspiration of thi holy goſt, to cõfirme vs, ỹ we fal not nor yet ſwarue frõ thy godly promiſes, nor ỹ we murmure not againſt thi godly ordinaũces. But alwaies we thinke, & frõ our hertes, openly ſay theſe wordes of the holy mã Job. The Lord hath geuẽ al, ỹ Lorde hath takẽ away the ſame, as it pleaſed the Lord, ſo is it done. Bleſſed be ỹ name of the Lorde. And we ſay finally. Deliuer vs from all euill. So be it.

The. vii. Paraphraſis

¶ Firſt, o heauẽly father, deliuer vs from Sathã the principal authour of al euil, whiche cõprehendeth mãkinde. Secondly, deliuer vs frõ ſinne, the cruel dart of Sathã, wherby entred into the earth death, & that eternal death. From which alſo we deſyre earneſtly, O mercifull father, to be deliuered frõ theſe are we made free (thãkes be to thy eternall maieſtie) by thy

one

only beloued sonne Jesus Christ. O mercifull father, if it so please the, we hertely desire to be deliuered frō the calamities of thys miserable lyfe, and thys we desire by Jesus Christ, and for the honour and reuerēce, of thy blessed name, for the principall cause wherefore we are troubled, is for the profession of thy holy worde. Therfore, O father, loke downe w̄ thy eyes of mercie, & behold the dolour, anguishe, & sorowes of oure hertes, which we susteine. Thou, O heauenly father, hearing pestiferous tōges of our enemies, euen houre blaspheme thi godly name, in peruersed speakinge cōtrary to Christes Gospell, O heauenly father, howe shalt thou suffre the wicked to preuaile? Awake, O heauēly father & arise vp: reuenge the cause of thē, dependinge only vpon thy healpe. Turne thy face to our Do-

lo-

lorous afflictiõs, and differre not our deliueraũce, ẏ not only we, but al ẏ truste in thy promises, maye loue and extol thi godly & reuerẽt name, whiche haste deliuered thy small flocke, destitute of all manly helpe, frõ the insaciable mouthes, of the most cruel & rauenous wol= ues, oppressors of thi true word, & professors of the same. These for= said thynges perteinyng to ẏ deli= ueraũce of thy flocke frõ al tribu= latiõ desire we, because almighti= nes, kingdõ, power, honor, & glo= ry perteine only to the. Kyngdõ I meane not only eternal in whiche thou reignest in thi glory: but also al earthly kingdomes perteine to the, stãding on the one part in pro tection, & defẽce of the poore, & sim= ple creatures, destitute of al mãly healpe: And on the other parte, in repressyng, & punishing the pride= full, the vngodly wicked tyraun= tes, whome we haue seene rotcd

furth frō the remēbraūce of mē, by the openion & expectatiō of euery creature. This was done, o mercyful father, by thy mighty hande & infinite power, to whom maye no creature resist. But accordinge to thi wil, in the twinkling of an eye what ỹ pleasest is done, & therfore to the only pteineth all glory. For no other creatures, howe holy so euer they do appeare, haue power to moue them selues frō one place to an other. Then howe shal they supporte their worshippers, or do harme to thē whiche do cōtempne the as hauing no power. Graunt o father, that to the alone we may drawe nigh by Jesus Christe our saviour & aduocate, whose name together wyth the holy goste, be blessed for nowe and euer. Amen.

☞ Imprinted at London, by John Day and William Seres.

Cum gratia & priuilegio
ad imprimendum solum.